285 ribs project beyond the pod in long, wire-like hooks. Great globular bunches of these pods, with their projecting hooks hang in the house of every basket maker. Before they can [381] be split and bent as sewing withes, the pods must be softened with lye and water. The Papago method of accomplishing this is to spread them on the ground, scatter wood ashes over them and leave them for a week. Just before they are to be used, they are buried in dampened ground. The next morning, they are sufficiently softened to allow the ribs and hooks to be split off. One rib and hook together form a strip about ten inches long and pithy in the middle. The worker splits it in two, removes the pith and thus has two sewing strips, each a quarter inch wide. These strips she keeps soaking in water while she works, so that they will be pliable.

The white element in the design was always willow *(Salix nigra)*. The strips are the same as those used for the foundation except that, for sewing, one withe is split into six or eight strips. Since willow does not grow in the Papago country, women, in the old days, economized by making their baskets largely black. An old Papago basket can be distinguished from a Pima by the predominance of black in the design.

285 For modern commercial purposes, women have begun 439 to use the inner leaves of *takwi*, or soapweed *(Yucca glauca)* for sewing. The women gather, dry, split, and clean off the rough edges of these leaves much as they do with sotol. Their color is whiter than willow but it forms a soft non-water-tight basket used only for trade. Also, under the influence of traders, women have begun to introduce the outer leaves of soapweed which have turned brown with age, and women who make basketry a business have begun to experiment with other twigs and roots.

285 The most important article made in coiling was the bowl, which varied considerably in shape according to its uses for winnowing, stone boiling, serving liquor, gathering, sorting, parching, and storing food. A large inverted